

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Exposition of the Prophecies.—No. 2.

Horns are made use of in Prophecy:
1st. To represent independent governments,
as in the four notable horns that arose from the
subdivision of the Grecian empire after the
death of Alexander, towards the four winds of
heaven. Dan. viii. 8. And as "out of one
of them came forth a little horn, which waxed
exceeding great towards the south, and towards
the east, and towards the pleasant land,"—verse
10,—it represented that out of one of these
four independent governments, into which the
Grecian empire should be divided, there should
arise a new government arise by the conquest of a
single nation, which should extend its conquests
chiefly to the South, and east, and into those
lands the land of Israel (here called the pleasant
land) should fall. The 10th and 11th verses prove
beyond a doubt that the prophet had in view Im-
perial Rome in all the grandeur and extent of that
empire, the rise, extent, and power of which is
represented by this horn. Had this government
been represented by a horned beast, the representa-
tion must have been made by a single horn.—
The seven-headed and ten-horned beast of the
prophet Daniel and the revelator John, represents
an entire different government from that of Rome
under any of the various forms it possessed, pre-
ceding to the division of the western empire into
separate kingdoms, united alone by that sin-
gular power which was different from all that had
gone before it, or as the prophet expresses it, was
"diverse from all the beasts that were before it;"
or when the beast arose out of the sea, that is,
when it first came into existence, or when the
power first began, the crowns were on the horns,
and not on the heads. This power or government
is nothing more or less than Popish supremacy,
which, although conferred by the emperor, shows
it was at the decline of imperial power, when the
empire was rent by divisions, and tottering to its
ruin. The beast or power was only formed by
the consent of the ten kingdoms, into which the
empire was divided. "They gave their power to
the beast." Whilst the prophet Daniel was con-
sidering the horns of this beast, "there came up
among them, another little horn," verse 8, chap.
7. Here we have not another horn added to the
one beast, but a new power or government, in
direct opposition to popish supremacy, and its op-
position sufficiently manifested by these words,
"before whom there were three of the first horns
knocked up by the roots;" representing an ever-
lasting separation of them from the ten-horned
beast, and leaving him henceforth but seven horns.
See Dan. vii. 8. This horn, I have no doubt, is
the same power or government, which was reveal-
ed to John in the Island of Patmos, and is describ-
ed by him, as a second beast. Rev. xiii.
2nd. Horns, by their number, on the same
beast or animal, show whether one or more nations
are united in the government at its commence-
ment. Where one horn is represented, there is on-
ly one nation, from which the power proceeds, and
although it may conquer ever so extensively, break
off the horns of other powers, and there may be
no beast or government able to stand before it,
yet as the government continues to proceed from
its original source, it remains the same beast still,
and its horns are not multiplied by its conquests.
One beast or government may be swallowed up
by another, and become part of another empire,
or beast. Thus it was not the Grecian states that
were divided between Alexander's generals, to
make the four horns into which the empire was
divided, but the whole conquered dominions, em-
bracing all the Median and Persian empires, and
all his other conquests. Two horns represent
that two nations, and ten horns, that ten nations
are united in one government.

EZEKIEL SKINNER.

The Majesty and Supremacy of the Scriptures Con-
fessed by a Sceptic.

I will confess to you, that the majesty of the
Scriptures strikes me with admiration, as the pu-
rity of the Gospel hath its influence on my heart.
Pursue the works of our philosophers with all their
pomposity of diction, how mean, how contemptible are
they compared with Scripture! Is it possible that
a book, at once so simple and sublime, should be
merely the work of man? Is it possible that the
sacred personage whose history it contains should
be himself a mere man? Do we find that he as-
sumed the tone of an enthusiast, or ambitious sec-
tary? What an affecting gracefulness in his de-
livery! What sublimity in his maxims! What
profound wisdom in his discourses? What pres-
ence of mind, what subtlety, what truth in his re-
sponses! How great the command of his passions!
Where is the man, where the philosopher, who
could so live, and so die, without weakness and
without ostentation? When Plato described his
imaginary good man, loaded with all the shame
of guilt, yet meriting the highest rewards of vir-

tue, he described exactly the character of Jesus
Christ; the resemblance was so striking, that all
the Fathers perceived it.

What prepossession, what blindness must it be,
to compare the son of Sombrous to the son
of Mary? What an infinite disproportion there
is between them! Socrates dying without pain
or ignominy easily supported his character to the
last; and if his death however easy, had not crown-
ed his life, it might have been doubted whether
Socrates, with all his wisdom, was any thing
more than a vain sophist. He invented, it is said,
the theory of morals. Others, however, had be-
fore put them in practice; he had only to say,
therefore, what they had done, and to reduce their
examples to precepts. Aristides had been just be-
fore Socrates defined justice; Leonidas had given
up his life for his country before Socrates de-
clared patriotism to be a duty; the Spartans were
a sober people before Socrates recommended so-
berly; before he had even defined virtue, Greece
abounded in virtuous men. But where could Je-
sus learn, among his competitors, that pure and
sublime morality, of which he only hath given us
both precept and example? The greatest wisdom
was made known amongst the most bigoted fanat-
icism, and the simplicity of the most heroic vir-
tue, did honor to the vilest people on earth. The
death of Socrates peacefully philosophizing with
his friends, appears the most agreeable that could
be wished for—that of Jesus expiring in the midst
of agonizing pains, abused, insulted, and accused
by a whole nation, is the most horrible that could
be feared. Socrates in receiving the cup of poi-
son, blessed the weeping executioner who admin-
istered it, but Jesus, in the midst of excruciating
torments prayed for his merciless tormentors.

Yes, if the life and death of Socrates were those
of a sage, the life and death of Jesus were those
of a God. Shall we suppose the evangelic histo-
ry a mere fiction? Indeed, my friend, it bears
not the mark of fiction; on the contrary, the his-
tory of Socrates, which nobody presumes to doubt,
is not so well attested as that of Jesus Christ.—
Such a supposition in fact, only shifts the diffi-
culty without obviating it; it is more inconceivable,
that a number of persons should agree to write
such a history, than that one only should furnish
the subject of it. The Jewish authors were in-
capable of the diction, and of the morality con-
tained in the Gospel, the marks of whose truth are
so striking and inimitable, that the inventor would
be a more astonishing character than the hero.—
Rosseau.

The Bible Doctrine of Temperance.

We have received a copy of a discourse with
this title, preached before the Mt. Pleasant church,
Penn., by Rev. S. Seigfried, pastor of that church.
He undertakes to show—1. That in the plain un-
adorned meaning of the language and spirit of the
sacred Scriptures, old wine and strong drink are
to be used only as a medicine, or in cases of emer-
gency. 2. That the manufacture of and traffic
in intoxicating drinks, to be used as a beverage,
is prohibited in the Bible. 3. That God ap-
proves the pledge and practice of total abstinence
from intoxicating drinks as a beverage. 4. That
the doctrine that the manufacture and sale of in-
toxicating drinks, to be used as a beverage, is con-
trary to the law of Christ, has long been held by
a large portion of professing Christians. 5. That
the solemn convictions of a conscience enlight-
ed by the word and spirit of God, are to be re-
garded as of great weight in canvassing this sub-
ject. We make the following extract from the
third head to show that God approves the pledge
and practice of total abstinence.—*Cross and
Journal.*

It may be an item of news to many, to be in-
formed that a total abstinence society existed
about 600 years before Christ, and, at the time of
the record of the fact, had continued at least 300
years.

I refer to the Rechabites, who are the same
with the Kenites, having their descent from Ho-
bah, or Jethro, Moses' father-in-law, and who be-
came proselytes of Israel, and always continued
with them, though a distinct people. They had
their name from Rechab, a man famous among
them. Jonadab is supposed to have been the same
who rode with Jehu in his chariot.

A history of this total abstinence society is
found in the 35th chapter of the prophecy of Jerem-
iah, an abstract of which follows. In order to
reprove the Jews for their gross disobedience to his
authority, God commanded the prophet Jeremiah
to bring the Rechabites "into the house of the
Lord, into one of the chambers, and give them
wine to drink." The prophet did as he was com-
manded. He says, (verse 5) "And I set before
the sons of the house of the Rechabites pots full
of wine, and cups, and I said unto them, drink ye
wine. But they said, We will drink no wine, for
Jonadab, the son of Rechab, our father, command-
ed us, saying, Ye shall drink no wine, neither ye
nor your sons forever." * * *

"Thus have we obeyed the voice of Jonadab, the son of Re-
chab, in all that he hath charged us, to drink no
wine all our days, we, our wives, our sons, and
our daughters." * * * The integrity of the
Rechabites to their pledge is divinely attested.—
God speaks again by the prophet, and says, (verse
13) "The words of Jonadab, the son of Rechab,
that he commanded his sons not to drink wine,
are performed; for unto this day they drink none,
but obey their father's commandment." "Be-
cause the sons of Jonadab, the son of Rechab,
have performed the commandment of their father
which he commanded them; therefore, thus saith
the Lord of hosts, the God of Israel, Jonadab the
son of Rechab shall not want a man to stand be-
fore me forever," verses 17-19.

Here, then, is the association—the Rechabites.
Here is the pledge of total abstinence, "we will
drink no wine;" and here is the divine approbation
most significantly testified. The fidelity of this
people was remarkable. Although from the nec-
essities of the times they were driven from the
injunction of their progenitor, not to build houses,
&c., and were then dwellers in Jerusalem—al-
though taken into the Lord's house, and by his

holy prophet invited to drink wine,—they stead-
fastly adhered to their pledge, and refused the
cup of exhilaration. God knew they would do so,
and made use of their fidelity to reprove the apos-
tate Jews. It is said by a modern traveller, that
the Rechabites exist to this day as a distinct and
temperate, and consequently a prosperous people.*

The history of another voluntary association
upon the principal of total abstinence from wine
as a beverage, is to be found in the first chapter
of Daniel's prophecy, and was composed of those
eminent worthies, Daniel, Hananiah, Mishael and
Azariah. "The king appointed them a daily por-
tion of the king's meat, and of the wine which he
drank," "but Daniel purposed in his heart that he
would not defile himself with the portion of the
king's meat, or of the wine which he drank; he
therefore requested the prince of the eunuchs,
give us pulse to eat and water to drink." An ex-
periment, upon this principle, was made for ten
days, the result of which was, that these four men
"appeared fairer and fatter in flesh" than any of
those who partook of the king's dainties, an God
abundantly blessed them with "knowledge and
skill in learning and wisdom."

* The Rev. Joseph Wolff, a converted Jew, who trav-
elled to the East as a missionary, for the purpose of discover-
ing the lost tribes of Israel, had an interview with the
descendants of the Rechabites, who to the number of 60,
000, faithfully adhere to the commandment of Jonadab,
their father, to drink neither wine, nor strong drink, and
who present a living fulfilment of the Scripture prophecy,
and furnish an evidence of the divine approbation of their
abstinence.

From Krummeh's "Martyr Lamb."

A Saviour Exchanged for a Robber.

Jesus and Barabbas stand together—Barab-
bas, a rebel and a murderer; Jesus, a holy one,
accused of crimes which Barabbas has com-
mitted. The murderer is a child of the devil; Jesus
is the son of the Eternal Father, but it is said of
him, that he has a devil, and he is treated accord-
ingly. As the lot was cast over the two goats in
the temple, so in like manner the fate of the two
prisoners is to be decided by a species of lot,—for,
according to custom at the Passover, the people
had it in their power to choose which of them
should be set at liberty.

Pilate now asked them, "Whom will ye that I
release unto you? Barabbas, or Jesus, which is
called Christ? One of them must be set at lib-
erty, and when once determined on, the choice
remains unalterably fixed. As surely as one is
free, the other must suffer death, and one only
can be saved, for the people have no right to de-
mand more; at the same time, both cannot be
put to death, for, according to law, one must go
free. If Jesus be chosen, then woe to the mur-
derer! If, on the contrary, the people demand
Barabbas, then alas for Jesus! he is lost, and the
murderer escapes his rightful doom." Mysteri-
ous state of things! How then will the case be
decided? You know already how the lot fell—
the happy lot, the lot of Azazel, fell to Barabbas;
for the people, as if with one voice, demanded the
murderer to be set at liberty? The dark and
bloody lot—the lot on which "Jehovah" was in-
scribed—fell on the blessed Jesus, and the Holy
One must therefore be sacrificed.

A most wonderful exchange now takes place,
such as the world never saw;—the just one finds
himself in the circumstances of the criminal, and
the criminal is placed in the condition which
rightfully belongs to the just. The innocent one
suffers as though on him lay the weight of the
murderer's guilt, and the murderer is treated as
though he were spotless and unstained. The
chains of the evil-doer are laid upon the blameless,
and liberty is announced to the evil-doer as if it
belonged to the rights of the blameless. The
criminal's sentence of death is pronounced over
the head of him who is more than angel pure, and
the child of wrath thereby receives the right of
quitting his prison, and going whithersoever he
pleases. In short, it is a full and perfect exchange
of destiny; the scourges prepared for the rebel
lacerate the back of the Son of God. On the
cross erected for that child of the devil, there
stands the inscription, "Jesus of Nazareth" and
the transgressor rejoices in all the rights of the
Prince of Peace, and receives the reward which
should belong to the holy and just. Thus you
behold the striking picture of all that used for-
merly to take place on the Great Day of Atonement;
the Lord Jesus is the sacrifice, the lost "Jehovah"
destined to the sword, while Barabbas is the "Aza-
zel" free, and at liberty.

From the Ohio Observer.

The "Bag with Holes."

THAT a man should put his hard earnings into
a bag with holes is certainly a very unprofitable
employment. Yet there are many who constan-
tly employ such a bag. It is not to be supposed,
however, that they see the hole. They looked
only at the mouth of the bag, while the rent at
the bottom escapes their notice. And what is this
hole? It is the curse of God upon their earn-
ings because they have robbed Him of his dues.
Such a bag with holes was used by God's ancient
people in Haggai.

"Thus speaketh the Lord of hosts, saying, This
people say, The time is not come, the time that
the Lord's house should be built. Then came
the word of the Lord by Haggai the prophet, say-
ing, Is it time for you, O ye, to dwell in your ceil-
ed houses, and this house to lie waste? Now, there-
fore, thus saith the Lord of hosts; Consider your
ways. Ye have sown much, and bring in little,
ye eat, but ye have not enough; ye drink, but ye
are not filled with drink; ye clothe you, but there
is none warm; and he that earneth wages, earn-
eth wages to put into a bag with holes.

"Thus saith the Lord of hosts; Consider your
way. Go up to the mountain and bring wood,
and build the house; and I will take pleasure in
it, and I will be glorified, saith the Lord. Ye
looked for much, and lo, it came to little; and
when ye brought it home I did blow upon it.
Why? saith the Lord of hosts. Because of my
house that is waste, and ye run every man unto
his own house. Therefore the heaven over you

is stayed with dows, and the earth is stayed from
her fruit. And I called for a drought upon the
land, and upon the mountains, and upon the corn,
and upon the new wine, and upon the oil, and
upon that which the ground bringeth forth, and
upon men, and upon cattle, and upon all the la-
bor of the hands."—Haggai, i. 2-11.

There are many at the present day who use
this same bag with holes, and some of them, alas!
may be found in all our churches. They are so
much occupied with the cares of this life that
they utterly neglect the work of building the
Lord's house; and, like their predecessor of old,
they have always some excuse for their spiritual
sloth at hand. God has pledged himself to sup-
ply all their wants while they faithfully labor in
building up his spiritual temple. "Seek ye first
the kingdom of God, and his righteousness, and
all these things shall be added unto you." "The
young lions do lack and suffer hunger; but they
that seek the Lord shall not want any good thing."
To the Philippians, who had liberally supplied
the wants of the Apostle, he wrote, "My God
shall supply all your need, according to his riches
in glory, by Christ Jesus." But these worldly-
minded professors have not faith enough to trust
in the promise of Him who cannot lie. They
must need seek first the possessions of the
world, and that to the neglect of the interest of
Christ's kingdom. So it often happens to them
as it did to God's ancient people. With much
uneasiness and incessant toil and anxiety they
earn wages and put them into their bag. But
God, in his wrath, rends the bag, and their earn-
ings fall out. But the most dreadful considera-
tion is that they are thus not only left poor in this
world's possessions, but also poor in the heav-
ly riches. By robbing God, they not only lose
the promise of this life, but also that of the life
which is to come. Reader! examine your bag.
Is there no rent in it made by the curse of God
upon your worldliness and indifference to his ser-
vice?

The Kingdom of Heaven gained by Effort.

"The kingdom of Heaven suffereth violence, and the vi-
olent take it by force."

There are many and formidable obstacles usu-
ally presented to the mind of an awakened sinner,
which operate to keep him out of the kingdom of
Christ, from embracing the overtures of mercy,
and yielding a willing obedience to the require-
ments of the Gospel. The pride of the heart re-
volts at the idea of humble submission, the influ-
ence of wicked associates and the fear of the world
rise up as almost insuperable barriers, some loved
and darling sin which must be abandoned, is clam-
orous for longer indulgence. From all these the
sinner must break away, he must take up his cross,
he must press forward earnestly toward the mark
for the prize of the high calling of God in Christ
Jesus.

Well has the Saviour said the kingdom of
Heaven suffereth violence, and the violent take
it by force, for the kingdom is not won without
effort, without abandonment of sin, an overcom-
ing of the world, a putting off of the old man and
a putting on of the new.—Sinners who hope to
enter Heaven without some sacrifice, fatally de-
ceive themselves.

Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?

Sure I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word."

How does it become the awakened sinner when
the spirit strives, to lay down the weapons of his
rebellion, to put the Christian armor on and with
true gospel violence take Heaven by force? Work
out your own salvation with fear and trembling
knowing that God worketh in you both to will
and to do of his own good pleasure. Remember
the words of our Saviour.

From the days of John the Baptist, until now,
the kingdom of Heaven suffereth violence and the
violent take it by force.—W. R. Cabinet.

Baptisms in England.

The growth of our denomination in England
has been greatly retarded by the unsettled condi-
tions of church-fellowship, with which it has been
so long and extensively disturbed. But recent
accounts assure us, that the truth finds its way
there notwithstanding. The prevailing prej-
udice against Baptists is rapidly wearing away.
And, as a writer from No. 10 Shields, who notices
baptisms in that place, says, "whenever the mind
is once cleared of this, and Berean-like, calmly
and seriously investigates the subject, the certain
consequence is the triumph of our sentiments—
the triumph of the Bible." He adds, that this
has been the case in several instances among them
—that they have received members from the
Independents, and from the Methodists. It is al-
so stated that a Wesleyan preacher, at Bishop's
Stortford, has become a Baptist, an Independent
minister at Luton, and another Independent min-
ister, with two of his congregation, at Middleton
Cheney. The Rev. J. L. Minton, a clergyman
of the church of England, who has been a mis-
sionary in Canada, was recently baptized, with
several others, at a chapel in Southampton. The
following is from the London Reporter.—*Reflec-
tor.*

NEW-CASTLE-UPON-TYNE.

Eleven persons, seven males and four females
were baptized on Thursday evening, the 2d of
September, by the Rev. R. Pengilly, at Tuthill
stairs, Baptist Chapel. One of the candidates
is an inmate of the Victoria Blind Asylum, and
was formerly a Roman Catholic; and another is
a promising young man of 18, belonging to
Alnwick, a member of the Independent church
there. He was marked out by the Rev. Mr.
R. Knill, and was to have been at Airdale Col-
lege, with a view of ultimately going out as a
Missionary; all the arrangements had been
made for his reception there last month. Mr.
Scott, the President, however was wishful that

he should before going, examine the subject of
baptism, as he had lost two or three of the stu-
dents in consequence of their having changed
their views of that ordinance. His pastor, Mr.
Rate, placed several works in his hands for his
perusal and study, and the examination of the
subject resulted in his conviction, that the baptism
of believers only by immersion, is the scriptural
plan.

Foreign Missions.

The first article in the Missionary Magazine for
this month is from Bro. Buel, in Greece, and is
designed to illustrate the religion and manners of
the Greeks. Among other customs, he describes
the mode of proceeding in the baptism of a child,
which is in the following manner. It will be re-
collected that the trine immersion spoken of be-
low, is the universal practice in the Greek church,
which outnumbers all the Protestant churches in
christendom put together.—*Cross & Journal.*

A few weeks since, Mrs. B. and myself accept-
ed an invitation from our teacher to be present at
the baptism of his child. At five in the afternoon
we found the company assembled at his residence,
consisting of an Associate Professor in the Uni-
versity, and his lady; also Rev. Mr. Lowndes, of
the London Missionary Society, and his family;
besides relatives, the god-father, god-mother, &c.

When the font or laver—a large brazen vessel
—had been set in the middle of the room, and
the three lighted tapers, to the picture of the vir-
gin Mary, had been placed on the centre table, it
was announced that the ceremony was about to
commence.

The deacon, the god-father, and god-mother,
stood, each holding a lighted taper. The company
arose, and the priest in his sacred vestments,
entered and took his station at the font.

The most striking things in the appearance of
this personage, were his costly gilded robes, put
on over the full black gown in which he is uni-
formly dressed,—a small low-crowned hat with-
out a brim, which custom allows him always to
wear—his long hair, floating in curls over the
shoulders—and a venerable beard, which has been
suffered to grow ever since he was inducted into
the priestly office.

The child was now brought in the arms of the
nurse. The priest breathed three times in its
face, and sealed it, by making the sign of the
cross upon its forehead and breast; then facing
the east, he read four or five introductory pray-
ers, three of which were for the exorcism of the
evil spirits. They close as follows: "Expel from
this child every evil and unclean spirit, concealed
and nestled in his heart; the spirit of deceit, of
malice, of idolatry, and covetousness; the spirit
of falsehood, and of all impurity, which worketh
according to the teachings of the devil; and make
him a sheep of thy holy shepherd, Jesus Christ;
and a worthy member of thy church,—a son and
heir of thy kingdom; that, living according to
thy commandments, and preserving the seal invio-
late, and keeping his garments unstained, he may
attain to the blessedness of the saints in thy
kingdom; through the grace, mercy, and loving
kindness, of thy only begotten Son; to whom
with thee, and the infinite holy, blessed, and life-
giving Spirit, be praise, now and forever, in a
world without end. Amen."

The priest then turned to the west, and put the
following interrogatories, each three times, to the
god-father, who also facing the west, answered in
behalf of the child.

Priest. "Do you renounce the devil, and all
his works, and all his angels, and all his service,
and all his pomp?"

God-father. "I renounce."

P. "Hast thou renounced the devil, and all
his works, &c.?"

G. "I have renounced."

P. "And do you spit him out?"

G. "And do you spit him out?"

Here the god-father spits out the devil three
times, as the question is repeated to him.

P. "Do you make a covenant with Christ?"

G. "I do covenant."

P. "Hast thou covenanted with Christ?"

G. "I have covenanted."

P. "Believest thou on him?"

G. "I believe on him, as King, and God."

Here the god-father repeats three times the
"Apostles' creed," when a long series of repetitions
end with—"I worship the Father, Son and Holy
Ghost, the indivisible, and consubstantial Trinity."

After some change in his vestments, the priest
begins a series of responses with the deacon, of
which the following will serve as a specimen.

Priest. "That this child may be planted to-
gether with Christ, our God, and become a part-
aker of his death and resurrection."

Deacon. "We beseech thee, O Lord."

P. "That he may keep his baptismal gar-
ment, and the seal of the spirit, without spot, and
blameless—unto the terrible day of Christ, our
God."

D. "We beseech thee, O Lord."

P. "That this water may be to him the wash-
ing of regeneration, unto the forgiveness of sins."

D. "We beseech thee, O Lord."

Then follow the consecrating prayers, when
the priest sanctifies the water, and the cup of oil,
by breathing upon each three times—faking care
to suit the action, so as to make the sign of the
cross, and repeating each time the formula, "In
the name of the Father, and of the Son, and of
the Holy Ghost." Some of the consecrated oil
is poured upon the water in the font.

The reading of another prayer concludes these
preliminaries, when the child is stripped of all its
clothing, and anointed with the holy chrism. The
priest dips his finger in the oil, and crosses the
principal parts of the body, saying, "The servant
of the Lord is anointed with the oil of gladness,
in the name of the Father, &c."

The anointing of each separate part has a spe-
cial significance, (e. g.) the breast—"for the cure
of the soul"—the ears—"for the hearing of faith"
—the feet—"for the direction of thy steps"—the
hands—"because thy hands have made me, and
fashioned me."

After the chrism, the child is dipped, feet fore-

most, into the font, and immersed three times, according to the number of persons in the Trinity; with the formula, "This servant of the Lord is baptized in the name of the Father, amen," in the name of the Son, amen—in the name of the Holy Ghost, amen." This is the Trine Immersion of the Greeks, "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown presented by the god-father with some jewelry, such as earrings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father" &c., &c.

It is then carried round the font,—all who are engaged in the ceremony following and chanting "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "who-soever of you are baptized into Christ have put on Christ."

Other ceremonies are also performed, and the interview closes in a convivial way. The cause in Greece is advancing, and in Apostolos, a native convert, the mission has an able assistant.

Home Mission Department.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS, }
January 20th, 1842. }

MISSOURI.

Rev. John M. Peck, in a letter of the 28th ult. mentions his having supplied the pulpit of the Baptist church of St. Louis, several weeks, while they were destitute of a pastor, and says:

"Here is one out of the many instances of judicious and timely aid from the Home Mission Society. This church really occupies one of the most important positions in the United States, and its existence and growth, under God, have resulted from the labors of the Society. In a very few years it will return back in contributions to Foreign and Home Missions and other objects of Christian benevolence, far more than has been expended on it."

IOWA.

The cause of missions in Iowa is advancing as rapidly as we could reasonably expect. Our missionaries are "working men," and though all sustain a pastoral charge, none of them feel at liberty to confine themselves to the boundaries of their churches. "Some of them are emphatically 'Rangers,' as the condition of that new country requires they should be. One of them, (brother Ezra Fisher), after expressing, in one of his reports, some fears that the committee, not knowing the great destitution of the section in which he labors, might be dissatisfied with the wide range of his travels, says:

"If when you take a map of the territory, and trace out a region from the mouth of the Iowa river, from 20 to 50 miles in width, extending up the Mississippi to the mouth of the Makogueta, and thence up that stream some ten miles above its forks, where there is not a single Baptist preacher but myself, but where are now materials for the organization of six or seven churches. I say, if then, the Committee are dissatisfied with the course I have pursued, in trying to supply them as often as possible, I hope they will candidly inform me."

The last appointment made by the committee for Iowa was for the section described, in which is one church already organized of considerable importance, of which the missionary is to become pastor.

Brother Alexander Evans applied for an appointment to this territory at a time when the state of our treasury was any thing but cheering; and we were obliged to hesitate. At the time he wrote:

"I have been making sacrifices for the cause every year since I have been in Iowa, and now if the Home Mission Society deserts me there is no help. I must sink. If I had, as others, entered into speculation, I might have kept up, but then the cause of Jesus in this place would have sunk; and I chose rather to run the risk of sinking myself, than to see that of the dear Son of God suffer."

It is needless to add he was immediately appointed; but it is very pleasing to be able to say that his labors are very successful. In his last communication he remarks: "I have never seen changes so great and rapid go forward in any portion of the West as here. It will not be long ere this church will become a very efficient one in the great work of benevolence."

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, as early a date as consistent, after publication, the annual reports of those bodies for 1841, viz:

Baptist Conventions of Maine, Vermont, Pennsylvania, North and South Carolina, Alabama and Tennessee.

General Association of Kentucky, Illinois River and Northern Association in Illinois, New Cape Girardeau Association, and Franklin Missionary Society in Missouri, and Domestic Missionary Society in Louisiana.

TO APPLICANTS FOR AID.

Applications for aid are still forwarded to the Executive Committee, unaccompanied with the information and recommendations required. Such applications occasion loss of time to the applicants, and often considerable extra postage to the Committee. It is, therefore, thought proper to repeat the notice already extensively circulated, that applications should be accompanied with all the information required in the 9th Annual Report, page 66, and the recommendations named on the same page and page 68. The whole should be repeated annually, with every application for a renewal of the appropriation. The recommendations, instead of being merely for the minister, should be for the entire arrangement proposed.

There are important reasons for making these requisitions. Strict compliance with them will facilitate our plans very much, and will cause but little inconvenience to the applicants. Omissions render the application informal and liable to delay in passing to a favorable issue.

BENJ. M. HILL, Cor. Sec.

ROMANISM IN SWITZERLAND.—From letters of correspondents, communicated by Rev. Mr. Kirk to the N. Y. Observer, we learn that the Catholics are disposed to resume that influence in Switzerland which they had once abandoned, and bring back the Helvetic churches to "Holy Mother Church!" They are erecting beautiful temples in almost every little town, banishing from them every thing that can shock those not yet accustomed to papal idolatry. They proselyte to the utmost of their power and cunning, and tolerate every thing in the victims of their policy, provided they adopt the Romish costume, and publicly acknowledge the papacy. The fact is, that religion throughout the country, is at a low ebb, and to the Unitarianism that has swept over Switzerland like the sirocco, Romanism is a very legitimate successor. The first annihilates the spirit of religion, and the body too; this is more than man with all his conscious wants can bear; the last recognizes the body and even gorgeously adorns it, while it annihilates the spirit. It is not a matter of surprise, therefore, that Romanism is gaining a temporary triumph, nor is it too much to expect that its triumph will be short, and that some Luther or Calvin will soon be raised up, and armed with power from on high, to drive the Roman beast forever from that garden of the Lord.—*Boston Recorder.*

ELDER KNAPP.—This evangelist is preaching the present week at the church in Bowdoin square, Boston. His labors, thus far, have been crowned with a blessing, for while the devil has roared through the columns of the Daily Times, and other kindred prints, the Lord, by his Holy Spirit, has reigned in the hearts of his people, and converted many sinners to himself.

From the few sermons we have heard Mr. Knapp preach, we should judge that he excels in the plain, clear and vivid exhibition of God's truth. The sword of the Spirit is unsheathed, and he makes no attempt to wind the blade with a wreath of roses, to prevent its cutting both ways. We wish we could say as much of all the ministers we hear preach in Boston and vicinity. But, alas! it too often happens that the truth is ornamented in such a fine dress, that while we admire we do not hear. It pleases the ear, but does not affect the heart.—*Emancipator.*

THE CAUSE IN NEW ORLEANS.—Our readers will recollect some account, not long since, of the efforts of Bro. Clark, in establishing a Baptist meeting in New Orleans. We give below an extract of a letter in the Banner and Pioneer, from a brother in that city, which encourages us to hope that, notwithstanding several efforts have failed, the present will be successful.—*N. H. Baptist.*

I am happy to state, that this effort has been crowned with success, and with the blessing of God upon our exertions, we may now humbly hope for our continuance and growth as a church, for which we are mainly indebted, (under Heaven), to the zealous efforts of our minister, Bro. Clark. He is and has been unceasing in his ministrations both public and private. He has procured a hall for our worship, large enough for present purposes, and our number is slowly increasing—our audiences are becoming more respectable—the Sabbath School is increasing in usefulness and is the means of bringing many parents to church, who would otherwise never be found there. Bro. Clark has also established a singing school, which he instructs gratuitously twice a week at the Hall; it is very well attended, and is the means of extending his acquaintance and influence, and will also carry many up to the house of God.

AMERICAN AND FOREIGN BIBLE SOCIETY, AND BAPTIST BOARD OF FOREIGN MISSIONS.—At a meeting of the Committee of Finance and Publication of the American and Foreign Bible Society, held this week at the Bible Rooms, at which was present the Treasurer and Recording Secretary of the Baptist Board of Foreign Missions, it was ascertained, that the treasuries of both Boards are completely empty, and that both societies stand in the most urgent need of funds. The appeal of the Mission Board has been for some time, before the public. The Bible Board has made no distinct appeal, but its pressing wants can be ascertained from the articles which constantly appear under the head of "Bible Society Department," in the columns of this paper. We hope and pray that the benevolent hearts of Christians will dispose them to liberality in behalf of objects so worthy.—*Bap. Advocate.*

RELIGION IN IRELAND.—The Presbyterians are earnestly endeavoring to reach the masses of people in the South of Ireland, by means of Missionaries Scripture readers, and the establishment of Bible schools—presenting the truth of God to them through the medium of their native language. Three millions of the people can be benefited only by the ministrations of those who can address them in the Irish tongue. Such labors will not be in vain—especially since the Temperance Reformation has prepared the way of access to the mass of mind in that late degraded country.—*Bost. Recorder.*

TEMPERANCE AT ST. LOUIS.—Upwards of a thousand persons within one week, signed the pledge in St. Louis, through the labors of three reformed drunkards from Cincinnati. Among them are many who have been debased drunkards for years—one in particular, a lawyer, possessing the most splendid talents, about 35 years of age, who, when he took up his residence in the city, a few years since, was covered with honors, and deposited \$22,000 in the bank, but in six months had expended the whole in gambling and intemperance, and had now "become a complete blot," has become an apostle of Temperance, and labors incessantly and successfully to reclaim his former companions in folly. "When he went up to sign the pledge, it seemed as though the house would come down, so tremendous and enthusiastic was the applause."—*Id.*

SABBATH DESACRATION.—The prospect is, that the Edinburgh and Glasgow Railway will be thrown open to Sabbath travelling, and consequently, that all the rail ways in the kingdom, and then the steamers and canal boats will become enlisted in the same profane use of the day of the Lord. And the Paisley Advertiser says, "The voice of every Presbytery in the land—of every Synod in the land—of every magistrate in the land—and of every man of influence and authority in the

land, should be raised against an innovation which will prove fatal to the morals, and so destructive to the religious peace of the community." The powers of darkness seem to be especially intent on the overthrow of the Sabbath, at the present time, all the Christian world over; and they judge wisely, that if they can prostrate this institution of Heaven, nothing will remain to prevent their entrance into the citadel of Christianity, and the full accomplishment of their malicious purposes against the church of Christ, and all it holds sound.—*Id.*

THE LORD'S SUPPER.—An effort is making in Scotland to secure the celebration of this ordinance throughout the Presbyterian church at least four times in a year. Hitherto it has been celebrated in most of the churches of the establishment, only once in twelve months.—*Id.*

Puseyism seems to be making rapid strides in England, and new conversions to Romanism are frequently occurring among the High church party in the Episcopal church.—*Id.*

PUSEYISM IN CANADA.—The Register, a Baptist paper just started in Montreal, a notice of which may be found in another part of the column, expresses the fear "that the mass of the clergy in Canada are wedded to Puseyism." They say that they have among them "no Legh Richmond or Baptist Noel." We fear that the poison is widely diffused and that a large part of the system of the Establishment both in England, and its colonies was only too well prepared for its noxious influence.—*Id.*

REVIVAL AT SING SING.—We learn by letter that the revival in the Baptist church at Sing Sing is still in progress. Fourteen persons had been baptized before last Lord's day, and several others received for baptism.—*Id.*

PUSEYISM IN SYRIA, OR INDIA.—We have already hinted at the influence of Puseyism in Syria. Its effects are still more distinctly felt and complained of in India. By the aid of the Propagation Society, the Puseyite doctrines, which constitute in that country the views of "the church," and of almost all its missionaries, are easily spread. According to these views, no Christianity exists out of "the church," and of course all Dissenters are looked upon as no better than infidels, and every efficient means is employed to counteract their missionary labors.

From what we have read of the exclusiveness of Puseyism, we doubt whether a strict adherent of that creed is as liberal in his views of the possibility of salvation out of "the church," as the majority of Romanist writers.

THE SCOTCH.—Says Dr. Brown, of Ireland, "they are an erratic people, and are to be found in all parts of the globe." "The sun never sets on the field of the missionary labors of the Scottish church." They are found in Ireland, in France, and in all the British colonies. "God has scattered them over the world for great and wise ends—that they may diffuse the truth, of which they are the depositories."—*Boston Recorder.*

INSTALLATION.—Rev. Henry K. Green, of West Chester, Pa. was installed pastor of the First Baptist church in Charlestown, on the 7th inst. Sermon by Rev. N. Colver of Boston.

NEW ORLEANS.—A revival of considerable interest appears to be enjoyed in this city, although it is chiefly confined to the Methodist connexion, who have three churches in the place.

Communications.

For the Christian Secretary.

Revival in Mansfield.

Mansfield, Jan. 17, 1842.

BRO. BURN.—The Lord in great mercy has visited His people in this place. Some time during the early part of October, as there were pleasing indications that the Lord was about to appear among us, a series of evening meetings were commenced which have continued with few interruptions until the present time. A spirit of penitence, confession, and prayer, have been in happy exercise; but what has characterized the revival has been deep and anxious solicitude for the salvation of souls. The members of the church instead of looking for some great instrumentality to be employed for the promotion of a revival, felt their individual responsibility, and fervently implored the blessing of God upon the ordinary means of grace. Prayer, the word of God, visiting, and personal conversation, were the direct means of carrying on the work. It was a time of God's power. All ages and all classes, from the child to the man of 60 years, have shared in the rich blessing; among whom are many heads of families and promising young men. As near as can be ascertained, about 60 have expressed hope in Christ. Some are still inquiring.

I have been alone until now, but my health having failed about the first of the present month, we have obtained the assistance of Elder Jonathan Goodwin, the former pastor of the church.

Pray for us that the work may not cease.

Yours in Christ, HENRY BROMLEY.

For the Christian Secretary.

Mahomedanism and Mormonism—Compared. Smith's Mormonism has generally been considered so grossly ridiculous that few could be ensnared by it. But it must be admitted that any leader has followers. It is time that every Christian and every patriot should stand by the cross and the country, and guard against this modern Mahomedanism. By comparing the progress of the false prophet Mahomet, with that of Joe Smith, it appears that Smith has secured more followers, and more influence by far than Mahomet had during the same time. Mahomet enslaved many countries by his false religion, and his influence has governed successive generations for twelve hundred years. Beware of Mormonism as well as Popery. A WATCHMAN.

For the Christian Secretary.

The New England Review.

I regret that a newspaper claiming to be neutral in religion as well as politics, and relying as it must, in some measure, upon the religious community for support, should admit to its columns so vile and slanderous an attack upon the character and standing of the Rev. Jacob Knapp, as appears in that paper of the 21st inst. It is needless to say, that the statements therein contained are wholly without

foundation in truth, and had their origin in certain prints published in Boston, the publishers of which attack men of a purity of character far beyond their highest aspirations. A FRIEND OF TRUTH.

Christian Secretary.

HARTFORD, JANUARY 28, 1842.

Work Enough for All.

"Son, go work to-day in my vineyard," says the Saviour to every disciple. The Lord of the vineyard has something for us all to do, and no room for idlers. The slothful servant is a wicked servant; and sentence is pronounced against him that is *unprofitable*; "cast him into outer darkness; there shall be weeping and gnashing of teeth." Where, then, is the Christian who has *nothing to do*?—we need not ask where is the Christian (or rather the professed Christian) who is *doing nothing*?—we fear the answers to such a question stand too thickly upon every page of most of our church lists. It is too generally the truth that the work is done, and the burdens borne by a few. Go to almost any of our churches, (we hope there is occasionally an exception,) and it will be found that the *giving* is done by a few—the *labor* is performed by a few—the *praying* is apparently done by a few, and—Lord, are there few that be saved! The few that are engaged in all these departments of Christian duty, moreover, are usually the same few, while the great mass stand by and look on—and well is it, indeed, if none are standing directly in the way, and hindering the work.

This is all wrong—it is contrary to Scripture, and contrary to reason. We say not that the few do too much, but if not, what shall be said of the many? By what rule, or upon what principle, is it the duty of one Christian more than another, to labor, and pray, and give, and deny himself, and make sacrifices for the advancement and support of the Redeemer's kingdom? Let us ask some of these brethren who have been "standing all the day idle," that is, taking good care of the world, but doing little or nothing for the Saviour's cause, (we doubt, however, whether many of them take a religious paper, but some of them may, and perhaps somebody will be kind enough to read this article to those who do not,)—dear brother, what is your hope of heaven worth? Did your salvation cost less than that of your brother who always feels it his duty to attend and take part in the prayer-meeting if he can, who maintains his family altar, and who is ever ready to "do good and to communicate" as God has given him ability? Did Jesus suffer more for him than for you? Are the Saviour's commands more binding upon him than upon you? Why, then, "should your brother go to war, and you sit here?" It is not right—there is neither reason nor religion in such a course. "I beseech you, therefore, brethren, (the apostle meant all his brethren—not a few,) by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

How delightful would it be, to behold the great body of Christ's professed disciples engaged heart and hand, influence, talent and substance, in the cause of their blessed Master! How would the heart of many a pastor be gladdened, could he see all the members of his church doing "what they could," laboring diligently, praying fervently, and giving cheerfully and liberally for the spread of the gospel. And were this universally the case—were the whole Christian host thus marshalled, and harnessed, and "fighting the good fight," how glorious would be the result! Then indeed the church would "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Before such an array, the powers of darkness could not stand—for with such a spirit and such a state of things among Christians, the Lord would work with them, the truth would mightily prevail, and the shout would soon go up—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Well, the Lord can accomplish his own work, and we believe he will accomplish it—but we very much fear that those who take no part in the battle, will have no share in the triumph. None of us are doing too much, but we pity those who are content to sit still, and do little or nothing. "Curse ye Meroz," (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The Revival in Boston.

The work of grace which commenced in Boston a few weeks since, appears to be spreading rapidly through the city, but nothing definite can as yet be known respecting the number who have professed a hope in Christ. While the work is on the increase, and the violent opposition which seems to be manifested there, remains unabated, it is best to pay but little regard to the thousand stories which are put in circulation. From the Reflector of last week, we learn that twenty-three persons were baptized by the Rev. Mr. Neale, the Sabbath previous. The Boston Recorder says that there is an unusual excitement in the city, particularly among the Baptists; and also, that among several of the Congregational churches an unusual interest is clearly manifest, and that numbers are anxiously inquiring the way of salvation.

The penny papers are busily engaged in circulating reports of the most vile and malicious character against the meetings in general, and particularly against Elder Knapp. In consequence of the inflammatory paragraphs which have been put in circulation by these papers, the Mayor of the city found it necessary to order out a military company one evening last week, for the purpose of preserving peace. We have heard of no very serious disturbance as yet, but the opposition appears to be more determined and violent than any we have known where Elder Knapp has yet labored. Boston appears to be far behind Baltimore in her opposition to religion—no such proceedings having occurred there, to our recollection. The enemies of the cross will find it "in vain to fight against God." The following article from the Christian Watchman was doubtless prepared before the mob spirit had fully commenced.

Progress of Religious Feeling in Boston.

During the present week, the meetings have been continued in the Bowdoin Square church, in the forenoon for prayer, in the afternoon and evening for preaching, and after the evening discourse, a meeting for inquirers. An intense in-

terest has been excited, but it is impossible at present, to compute numbers. A spirit of bitter, and even turbulent opposition too has manifested itself, and such has been the press to hear the preaching, that it has been impossible to accommodate last night a small portion of the crowds within the doors. Amid these mingled scenes, while some are rejoicing in a new-born hope, and others are over the return of a prodigal son, a daughter, or a brother, or a parent, to the fold of Jesus, the hearts of the people of God are made glad, and strengthened in hope, or are failing them from fear.

Among other things which were to be expected, some of the penny papers have undertaken to caricature the preaching, and to stir up popular violence. Much is said about one or two cases of insanity which have shown themselves in connection with the religious movements, as well as of the reported expressions of the preachers. Now all people of sense should know that these establishments obtain their coppers by the sale of such exciting and scurrilous prints, and they will soon fix a staring handbill to their doors, with a trade on "Elder Knapp—Tremendous Excitement!" as with "The Latest Murder in Boston," or a "Bloody Battle on the Arcostock—Forty men killed!" No sensible man should take any notice of such folly and wickedness, except to pity and pray for the heartless wretches who can be guilty of conduct like this.

Our advice is that all people who do not wish to hear Mr. Knapp, or any other preacher, may go away. There are enough and more than enough who will go. We live in a land of liberty, and heaven, where men can preach or refrain from preaching; and hear, or refuse to hear, as they may judge best. No class of people have been more firm, consistent, and efficient, in vindicating and carrying out the true principles of religious liberty, than Baptists. One of their cherished principles is the right of private judgment. They cannot be moved in a mass—they cannot be bound to any man or measures—they will act or refrain to act—approve or disapprove, according to their own conscientious views of truth and duty.

We can assure all who feel inclined to make the trial, that any attempt to fix a stain on the moral or Christian character of Mr. Knapp, will be found as futile as it is cruel and wicked. Universalists and wicked men of every class are afraid he will "turn the world upside down," they had better find some other weapons to oppose him, than slander, abuse, and popular violence. The must know that in their present course, they are paying a very poor compliment to the common sense of the citizens of Boston. The less we know how to respect themselves, they will not tolerate vulgarity in a preacher of the Gospel, if one is guilty of it, they will be likely to find it without the help of prints noted for irreverent vulgarity.

In conclusion we advise those who are laboring and praying for the advancement of the cause of truth and the salvation of sinners, to keep quiet about the blessed work. Pay very little attention to the raging of the people. Believe no tales of horror. Set a double watch on your tongues. Beware of strife, bickering and division. The efforts of Satan's emissaries are directed to divide the children of God, and especially ministers and churches. Shun every appearance of evil, and if possible give no occasion to the adversary to speak reproachfully by his actions or words. Above all be instant in prayer, and plead earnestly for a more copious outpouring of the spirit of grace.

REV. JOHN WAYLAND.—The Christian Reflector of Jan. 12th, says: "It is stated on good authority, that this gentleman, who was recently pastor of the 1st Baptist church, Salem, has signified to the Bishop his desire to take order in the Episcopal church." The reasons for this want of unusual change, are not given; but the writer in the Reflector says, by way of explanation, that it was once earnestly recommended to him to leave his own, and join the Episcopal church, because his talents would be so much better appreciated in that church, than among the Baptists.

The Reflector adds further, that "it is well known that the able review of Punched on 'Congregationalism,' which appeared in the June No. of the Christian Review, was written by Mr. Wayland. In this, we think the Reflector is mistaken. That article, we have good reason to believe, was written by a gentleman in New Hampshire.

"SECOND ADVENT LECTURES."—The Rev. Asah Litch, of Boston, commenced a course of lectures on Wednesday evening last, at the North Congregational church, upon the second coming of Christ in 1843. Mr. Litch is one of the editors of the "Signs of the Times," a paper devoted to the interests of Mr. Miller's theory respecting the Second Advent.

NUMBER OF BAPTISTS IN AMERICA.—The Baptist Memorial estimates the number of baptized communicants in the United States and the British Provinces in America, at one million five hundred and ninety-one. In this estimate the Campbellites and the Christian societies are included.

MONTHLY MISSIONARY NOTICE.—The Publishing Committee of the Methodist Episcopal church have commenced the publication of a monthly Journal with the above title, for gratuitous circulation. It is to be exclusively occupied with facts connected with the subject of Christian missions, under the care of their own, and other evangelical denominations.

CORRECTION.—We stated in our last, on the authority of an exchange paper, that two sons of the Rev. Dr. Cox, had embraced Romanism. We have since learned that these two young gentlemen have, as yet, only advanced on the road to Popery, as far as "Puseyism."

MR. JAMES H. BEECHER will hereafter act as our Agent in Danbury. Payments made to him will be acknowledged by us. Persons in the vicinity of Danbury wishing to subscribe for the paper, may forward their names to Mr. Beecher.

At a meeting of the Hartford Division of the Connecticut Cold Water Army, held at the Convention Room on Tuesday evening last, the following resolutions were unanimously adopted:

1. That with Mr. H. A. Chittenden, leader of the Hartford Division, there be associated, as an advisory council, Messrs. L. H. Woodruff, B. C. Wade, and L. Bidwell.
2. That, as far as practicable, in all Sabbath schools, and all other schools, subdivisions be organized, as auxiliaries to the main army, and assistant leaders for each be appointed.
3. That the diploma and pledge presented, be approved and adopted.
- 4 and 5. That to keep up the interest in the Cold Water Army enterprise, and the cause of temperance generally, the diploma be supplied for all who sign the pledge, and the Youth's Temperance Advocate be circulated to all families who will receive it.
6. That the Leader and his associates take measures to extend this enterprise as widely as possible.

The meeting was peculiarly interesting, and was addressed by Mr. Chittenden, the leader, Mr. Woodruff, the Rev. Mr. Warren, and Rev. Dr. Hawes. During the evening, the exercises were interspersed with a number of Cold Water Army songs, which were sung with spirit and enthusiasm by the children present, who, it was thought, numbered about 1000. The most uninterrupted order characterized the meeting throughout, and the cause of temperance in this city received a fresh impulse, and an increased spirit to go forward in the good work.

We learn from the Boston Recorder that the Rev. Matthew H. Smith, formerly pastor of the Universalist Society in this city, is at present assisting the Rev. John C. Smith, of the Fourth Congregational church, Washington City, in a revival which is in progress in that church.

DEDICATION.—The meeting house erected by the Second Baptist church in Richmond, Va., was dedicated to the service of Almighty God, on the 16th inst. Sermon by the pastor, Elder E. L. Magoon, from Gen. xxviii. 17. "This is more than the house of God, and this is the gate of heaven."

THE ROYAL CHRISTENING.—The christening of the young Prince of Wales was to have taken place on Tuesday of the present week.

The trial of J. C. Colt has not yet terminated. The testimony on the part of the prosecution closed on Monday evening. It is expected that the case will be given to the jury on Friday.

The Superior Court, Judge Williams presiding, commenced its winter session in this city on Tuesday last.

DONATIONS FOR P. C. AND A. MCENSTER.

Baptist Church in Lyme, \$9.00.
OFFICIAL.—Joe Smith has issued a proclamation directing his followers in Illinois to vote for A. W. Snyder and John Moore, for Governor and Lieutenant Governor of that State. Election in August next.

At the special town meeting on Monday last, it was voted to authorize the Select men to provide convenient and comfortable accommodations for the sick at the new almshouse.

A mortal sickness is said to be prevalent among the fishermen on the Allagash river, in the northern part of Maine. The subject is attacked with a sore throat, which immediately followed by swelling up, and thus producing death by strangulation. The Piscataquis Herald says that sixteen dead bodies were drawn out of the woods at one time for interment.

A HORRID BANKRUPT LAW.—The Emperor of Russia extends all bankrupts in his dominions with knout and sale to Siberia, who do not pay over 40 per cent on their liabilities.

For the Christian Secretary.

STANZAS,

OF THE DEATH OF A DAUGHTER OF DR. AND MRS. CRARY.

We've sown a precious seed,
That in our hearts was nursed,
A germ, that promised fairest bloom
We've sown it in the dust,—
And on our earthly joys
There fell a withering blight,
As higher rose the swelling mound
That hid it from our sight.
We sowed it, while the winds
Were sweeping wild and wide,
While winter shook the leafless trees,
And angry blasts replied,—
But strength was in our souls
Though grief and tempest tost,
For by a Saviour's word of truth,
We knew it was not lost.

We sowed our treasure's seed,
Deep in the frozen plain,
With trust, that spring's reviving breath
Would raise it up again,
Yet not our feeble beam
Which clouds and sorrows shade,
But that Eternal Spring, which cheers
The flowers, that never fade.

Hartford, Jan. 24, 1842. L. H. S.

Selected Summary.

WASHINGTON, Saturday, Jan. 15, 1842.

The Slaveholders' Convention.

This first actual and avowed pro-slavery convention met at Annapolis, Jan. 12. Every county in the State was represented, excepting Carroll, Allegany and Caroline. Robert W. Bowie was elected President. A large committee was appointed to bring forward business.—The Chairman of the committee, Judge Chambers, in the course of a little incidental discussion, said the efforts heretofore made for the removal of the free colored people had failed. He expressed himself favorable to some measures that would lead the free negroes away to some other place, where they might enjoy greater privileges. "But," said he, "adopt such measures, and you create a reaction in the public mind, and all the good effects which might grow out of the convention, are at once annulled." Judging from the fact that Judge C. was placed at the head of the committee, it is probable that he had made that speech, I think the fear of reaction likely to operate as a salutary restraint over the slaveholders, and that our colored friends in Baltimore may go on to finish their five meetings here, to establish schools, to push forward temperance societies, to learn and lay up money, and in general, to make themselves at home, and see that they leave a good inheritance to their children.

P. S. Since the above was written, I learn that the committee on business finally brought forward two propositions for such amendments of the law as they deemed desirable. One was, that hereafter there shall be no manumission of slaves allowed, unless the person manumitted is immediately sent out of the State; and the other, that free persons of color leaving the State should be absolutely prohibited from returning under any circumstances, with the exception of such as may go in the capacity of servants, and return with the same person, having left a record of intention to return. This is the mighty scheme, this magnificent project for which a State Convention of the elite slaveocracy of Maryland was held for three days. The meanness of its malice against the free people of color is exceeded only by its shallow impotency for any real effect in protecting their slave property.

I also learn that our devoted brother C. T. Torrey, has become involved in some inconvenience while attending the convention as a reporter. Mr. Torrey is spending the winter here, employed in the business of reporting the proceedings of Congress for several newspapers with which he is in correspondence. Thinking that the readers of northern papers generally would be interested in seeing a full report of the deliberations of the slaveholders' convention, he went out to Annapolis for this purpose. While he was very quietly taking his pencil notes, on a sudden a rumor was raised that he was an abolitionist, the convention became excited, the spectators became furious, and hustled him out of the gallery where he was seated, and the police rescued him out of their hands and lodged him in the jail. Next morning he was brought before a magistrate, and after examination, no evidence appeared of any thing done by him, or attempted or designed; but his worshipful judge thought there were circumstances which might prove that Mr. Torrey was guilty of being suspected of some evil design that he intended to accomplish with his pencil notes, and he was therefore recommitted for further examination on Monday, when I have no doubt he will be released. It seems that, although a cat may look upon a king, yet an abolitionist may not look upon a convention of slaveholders. I can not but be struck if the world should draw comparisons between the open publicity of all the proceedings of abolitionists, and the agony of excitement created among the slaveholders, at the idea of having their deliberations made public to the people of the North. We know what kind of a movement belongs to them, when we find it so studiously shunning the light.—*Emancipator.*

Arrival of the Britannia.

23 DAYS LATER FROM EUROPE.

The steamer Britannia arrived at Boston, at 5 o'clock, on Saturday afternoon last, after a boisterous passage of 18 days from Liverpool. She brings London files to the evening of the 3d inst., and Liverpool to the 4th. CHARLES DICKENS, well known under the title of "Boz," the most popular writer in the literary world, of the present day, came out as passenger. He is accompanied by his lady.—Lord Mulgrave was also a passenger.

The Boston Atlas contains the following:
The only political news of much importance received by this arrival, is the appointment of a SPECIAL EMBA-SY to this country, for the purpose of finally adjusting the points of controversy between our Government and that of England. The London Times, of the 31st of December, has the following official announcement:
"It gives us much pleasure to announce, that the Right Hon. Lord Ashburton, at the request of Her Majesty's Government, is about to proceed to the United States on a special mission, with the object of settling all existing differences between that country and our own. His Lordship, who will sail in a few weeks, had been asked to undertake this service, and had consented to do so before the President's Message had been received, so that the mission in question, whatever be its character or results, has been made recourse to, wholly irrespective of any thing contained or omitted in that document."

It is understood that this highly important appointment took place upon consultation with, and with the approbation of our Minister, Mr. Everett, and the selection of Lord Ashburton for the Mission, appears to have given the highest satisfaction to all parties.

This new appointment is not to interfere with the existing embassy of Mr. Fox, but is entirely special, and for the purpose of adjusting the three following open questions—the affair of the Caroline—the eastern boundary question—and the right of search of vessels supposed to be slaves, as claimed by Great Britain. We have the highest hopes that this movement of England towards a specific adjustment of difficulties, will result favorably, and that our amicable relations will be preserved.

The reports of the state of trade in the manufacturing districts are still unsatisfactory, and we are sorry to observe, so great is the prevailing distress of the operatives employed in the cotton trade, and of persons dependent upon it, that there has been for some time a necessity to open subscription for their relief. There was quite a speculative movement in the cotton market, at its close on the last accounts—prices had fluctuated a little, but no improvement had been made on the previous accounts. Flour remains the same.

The French frigate La Belle Poule, commanded by the Prince de Joinville, arrived in the Tagus on the 24th of December, from New York, in 24 days, accompanied by the brig Cassard.

The Paris papers of Jan. 1, consider the tone taken by the American President, as decidedly hostile, and many of them contend that a collision between Great Britain and the United States is nearly inevitable.

RUSSIA AND CIRCASSIA.

Intelligence has been received at Constantinople, by way of Trebizond, of a victory gained by the Circassians over the Russians; the most signal and decisive, it is said, that has occurred since the beginning of the war.

A large expedition, consisting of thirty thousand men, had been disembarked on the coast, with a view of destroying the grain, which had been collected for the Circassians after the harvest, when a storm having suddenly risen, drove the ships from their anchorage.

The Circassians, availing themselves of the opportunity, assailed them on every side, and the Russians, separated from their stores, which had been carried out to sea, were compelled to commence a disastrous retreat through a country consisting entirely of mountains, forest and deep ravines. With the exception of two thousand who escaped to Anapa, the whole of the thirty thousand were killed or made prisoners; such as the accounts from Trebizond. Further details of this tremendous disaster of the Russians are eagerly expected.

APPOINTMENT OF REPRESENTATIVES.—It is stated in a letter from Washington to the New York Express, that a bill will be reported in a short time by the committee to whom the subject was referred, fixing the ratio of representation at sixty-eight thousand. We cannot but think that an unfortunate number has been agreed upon for this purpose. In the first place, it will have very large fractions in many of the States. In Connecticut, for example, it will leave a fraction of thirty thousand; in Massachusetts, more than fifty thousand; in Maine, more than twenty thousand; in New Jersey, more than thirty thousand; in Maryland, more than twenty-three thousand; in Virginia, more than thirty thousand; in North Carolina, more than thirty-eight thousand; in South Carolina, more than fifty thousand; in Georgia, thirty-one thousand; in Mississippi, more than twenty-three thousand; in Kentucky, nearly twenty thousand; in Illinois, sixty-five thousand; in Arkansas, more than twenty-one thousand. In all the States, the fractions will amount to well towards a million.

A ratio of sixty-eight thousand will reduce the whole number of the House of Representatives from two hundred and forty-two to two hundred and twenty-three—making a reduction of nineteen. The old States, including Vermont, Kentucky, Ohio, and Tennessee, will lose forty-one representatives. The seven new States will gain sixteen. According to the proposed rule, Connecticut will lose two representatives, Rhode Island one, New York five, Pennsylvania three, Virginia six, Kentucky three, Ohio three, Massachusetts three, Maryland two, North Carolina four, South Carolina three.

The ratio, it is very apparent, will work great injustice to a large proportion of the old States, depriving them of forty-one of their representatives, while it will give seven to the new States, by advantage, by adding sixteen to their number. It will require but a few more arrangements of this sort, to place the power of the country, and the control of the government, in the hands of a small minority of the States. We should think that the States which will suffer

so much by this arrangement, would unite in their own defense, and take measures for the adoption of a more equal and just rule of apportionment. They have in their power, to do so, and no one can justly complain of its being exercised.—*Courant.*

MR. CATHERWOOD AT UXTAL.—We have just seen a letter, dated November 27, written by our friend Mr. Catherwood, at the ruins of Uxmal, of the northern part of Yucatan. He writes that their party had already been several weeks busily occupied in their researches among the ruins of that place, and that vast and so full of interest were these ancient remains, that a month longer will be necessary before they can complete their drawings and investigations; after which they will proceed to Chiten, Izan, and other places in which some remarkable antiquities exist, and which have not yet been described. "In fact," observes Mr. Catherwood, "the whole country is covered with ruins, and our greatest difficulty is in choosing those of most importance, which will tend to some definite end, and where we shall be most rewarded for our labors." Several months he supposes will still be necessary to accomplish their purposes, as they do not intend to let any thing of importance escape their attention. The proprietor of Uxmal and of an extensive district of country around, Don Simon Ponce, was with our travellers, and had extended to them every facility they could wish in accomplishing the objects of their visit. Dr. Cabot, a young physician and naturalist from Boston, was also with them.—*Providence Journal.*

FROM SANTA FE.—The Boonville Observer says: A letter from Santa Fe states that the writer, who was about to set out for Chihuahua and would of course overtake the Texas prisoners, entertained hopes of being able, before he started, to procure from the Governor an order for the release of Kendall of the N. O. Picayune. Mr. Miller of the Columbia Patriot, who went out for the benefit of his health, died about 200 miles this side of Santa Fe.

Signior Alvarez, the U. S. Consul of Santa Fe, arrived in this city on Monday last, from Independence. It is his purpose to visit Washington to represent to the Government the treatment he experienced in Santa Fe from the Mexican authorities.—*St. Louis Rep.*

HOUSES IN GREAT BRITAIN.—In 1831 there were two million eight hundred and sixty-six thousand five hundred and ninety-five houses inhabited, one hundred and thirty-three thousand three hundred and thirty-one uninhabited, and twenty-seven thousand five hundred and fifty three in the course of erection. In 1841 there were three million four hundred and sixty-four thousand and seven inhabited, one hundred and ninety-eight thousand and sixty-one uninhabited, and thirty thousand six hundred and thirty-one in progress of building.

GIARD COLLEGE was commenced in July, 1835. There will be five buildings when complete, two of which are now finished. One hundred and sixty men were employed during the last working season. The amount expended during the year for the College, and for the use of the Trustees of the same, was \$91,328 45.—*Phila. Eng.*

SILK IN THE STATE PRISON.—A report on the manufacture of silk in the State Prison at Auburn, was submitted by Gov. Seward at the opening of the Legislature. The whole number of skeins manufactured from May 1st to the last of November, during 1,022 days of convict labor, was 31,093; and its value, including the cost of cocoons, and of coloring and dressing, is \$775.56. The total amount of convict earnings, was \$310.23, or an average of 33,023 cents per day. The Clerk of the Prison feels contented with a very low grade of men may be made to earn from 35 to 50 cents per day at that business. The Agent will soon put the State Prison silk in market.

COMMERCE OF THE LAKES.—A correspondent of the Boston Courier says that in the year 1841 there were employed on Lakes Erie, Huron and Michigan, forty-eight steamers, which varied in size from 150 to 750 tons, and cost \$2,200,000. During the season those steamers made 525 trips from Buffalo to the various ports on the lakes, seventy of which went to Chicago. The distance they run has been estimated at 450,000 miles.

The House of Delegates of Virginia, have passed a bill which provides that, after a session of ninety days, the pay of the members of the Legislature shall be reduced to two dollars per diem.

CRISIS IN METHODIST MISSIONS.—The Philadelphia Repository states that there is a deficiency in the contributions of the church, as they fail to meet the ordinary expenses of the society, and that the contributions are not sufficient to defray the cost of the new fields, although many of them are already white for the harvest. The Board have accumulated a debt of more than fifty thousand dollars, and it is steadily increasing. In view of this fact they have been driven to the humiliating alternative of breaking up all their missions in South America.

SENDING COALS TO NEWCASTLE.—It is stated to us as a fact, that a large number of barges of St. Croix Run have recently been sent back to St. Croix, from the port—the market here being so flat for the article, that it will bring a better price at the place whence imported. The movement among the reformed inebriates, is accomplishing wonders in various ways.

A FATHER'S IMPULSE.—When Lord Erskine made his debut at the bar, his agitation almost overpowered him, and he was just going to sit down: "At that moment," said he, "I thought I felt my little children tugging at my gown, and the idea roused me to an exertion, of which I did not think myself capable."

A good way of avoiding difficulties with your neighbors is never to speak of any one, unless you can speak well of him.

By the latest accounts from China, it would seem that the difficulties between the British and the Chinese are far from being settled. Nor do we see how they are likely to be adjusted. The Chinese appear to be entirely incapable of resisting the British forces, and yet, whenever a truce or a treaty is signed upon, the Chinese authorities, wherever they are, pay little attention to it, the moment after some hostilities have ceased. Upon such a plan of proceeding, it is difficult to imagine when the war will come to an end, and peace be restored.

It seemed to be apprehended that the British would proceed to the river Yang-tze-Kiang, and attempt to cut off the supplies of the necessities of life, particularly salt and grain, from Peking, by which the great capital might be reduced to extreme distress, and the branches will be the safety of several important cities. That the British can take possession of every thing where there is water enough to float their ships, seems to be beyond the reach of doubt. Nothing but sickness stands in their way.

We have not met with any official exposition of the causes of this controversy. Unexplained, it has a strange and unaccountable appearance.—*Courant.*

LAWS OF TURKEY.—A gentleman in New Orleans was agreeably surprised to find a plump turkey served up for his dinner, and inquired of his servant how it was obtained. "Why, Sir," replied the black, "dat ar turkey is been roasted on our fence dis tree night, so dis mornin' I seize him for de rent ob de fence."—*N. Y. Aurora.*

A new military company has been formed in this city, to be called the Washington Temperance Guards. No person will be admitted to the rank, who is not a temperance man.—*N. Y. paper.*

RESUMPTION IN ILLINOIS.—The directors of the State Bank of Illinois, have passed a resolution declaring "that the State Bank of Illinois and its branches will be prepared to join with the banks in Ohio, Indiana and Kentucky, in the resumption of specie payments on the 1st of August next."

The Farmer's Bank of Orleans has ceased to redeem its notes. The amount of their notes registered and issued amounts to \$85,385. Secured by bond and mortgage, \$78,650; secured by stocks, Indiana \$5,735,000.

The lumber yard of Foote & Gurney, near Fox Point, Providence, was discovered to be on fire about one o'clock on Friday last. A large building full of shingles was destroyed with other lumber. Loss estimated at \$3000—fully insured.

Two temperance lecturers of the names of Fletcher and Miller, who pretend to be delegates from the Massachusetts Total Abstinence Society, are said to be impostors—there being no such society in existence. These men have lately been lecturing in New Haven county.

The St. Augustine News of the 8th inst., announces the death of Major D. Wilcox, 5th Infantry, at Palauke, on the 3d. He was about 50 years of age—a native of Connecticut, and entered the army in 1812.

The revolving dome of the Astronomical Observatory connected with Williams College, was entirely destroyed on the evening of the 23d ult. A window opening with hinges, had been left unfastened, and the wind blowing in through it, destroyed the dome. Loss several hundred dollars.

The Norwich Bank has declared a dividend of 4 per cent. for the last six months.

At the Railroad celebration at Albany, three weeks ago, Gov. Seward in speech, read a letter written in 1763 by the then Governor of New York to the Governor of Massachusetts, proposing the establishment of a monthly post-rider between Boston and New York.

A subterranean River has lately been discovered at Trieste, at the depth of several hundred feet below the level of the sea.

The officer carpets are shaken, the longer they wear; the dirt that collects under them grinds out the threads.

The Conservative Convention has been postponed from the 2d to the 23d of February.

The Farmers and Mechanics Bank, of Canton, Ohio, has stopped payment.

SHIP BUILDING.—West Jersey ship building is in good repute in Philadelphia. The papers highly praise the new bark Pons, recently built by Reeves & Brothers, on Allouway's Creek, in Salem county. She has ten single berths in a deck cabin, measures 260 tons, and about 2500 bbls. burthen. She is to be a regular packet between Philadelphia and Buenos Ayres.

COMMERCIAL BANK IN BUFFALO.—The Buffalo Commercial Advertiser says that the exertions on the part of those interested for a resuscitation of this Bank, have proved ineffectual. Stephen G. Austin has been appointed Receiver.

RESUMPTION IN OHIO.—The Senate of Ohio, have passed a resolution—24 to 10—to enforce the resumption of specie payments on the part of the banks, from and after the 4th day of March next. It is said the bill will unquestionably pass the House.

The Portland papers announce the death of William Delesdernier, Senator from Arrostook District. The Argus says:

"This is the third instance of death among the members elected to the present Legislature. Mr. Davis was the first victim, Mr. Sanborn of Cumberland was soon called to follow him, and we have now a third instance in the lamented death of Dr. Delesdernier."

The distance between Boston and Rochester, 450 miles, has been travelled the past week in 24 hours.

MARRIED.

In this city, 18th inst., by Rev. J. S. Eaton, Mr. Charles S. Daniels, to Miss Emily G. Barry.

In this city, in the First Baptist church on Sunday evening, 23d inst., by Rev. J. S. Eaton, Mr. Daniel H. Jagger, to Miss Sarah Hubbard.

In this city, 17th inst., by Rev. Mr. Sprague, Mr. Calvin B. Hunn, of Boston, to Miss Julia L. Foote, of this city.

At New Haven, 20th inst., by Rev. Mr. Button, David Smith, Esq., of Milford, to Miss Nancy Fitch, of New Haven.

At North Guilford, 19th inst., by Rev. David Baldwin, Mr. Daniel Hubbard, to Miss Orry Hubbard.

At North Canaan, 10th inst., Mr. Lucius S. Buell, of Litchfield, to Miss Sarah Davis.

At Washington, 12th inst., Mr. Benjamin F. Waugh, of Torrington, to Miss Sarah Parish, of the former place.

DIED.

In this city, on the 24th inst., Mr. Alfred B. Gleason, printer, son of P. B. Gleason, aged 24 years.

In this city, on the 17th inst., very suddenly, at the residence of her son-in-law, John Dean, Mrs. Eunice Jones, aged 70, wife of Elijah Jones, of Stafford, and daughter of Rev. David Lillbridge of Willington.

In this city, 19th inst., Miss Nancy Hinsdale, aged 54, daughter of the late Capt. Daniel Hinsdale. "Her record is on high."

In this city, 18th inst., Maj. Samuel Leslie, aged 70. At Trumbull county, Ohio, Hon. Eli Baldwin, formerly of New Milford, Conn.

At New Britain, on the 10th inst., Mrs. Julia Harbut, wife of Mr. Charles Harbut, aged 51.

Receipts for the week ending Jan. 27, 1842.
W. P. Chamberlain, 2 00; Hannah Hawes, 2 00; E. W. Mosely, 2 00; W. Savage, 2 00; D. Grover, 5 00; Rev. S. Ambley, 2 00; G. Marsh, 2 00; Rhoda Cook, 2 00; Jonathan Worthington, Geneva, N. Y., 2 00; D. Augur, 4 00; S. Higby, 2 00; Dr. David Cray, 2 00; Jonathan Weston, hand of Hiram Rider, Esq., 20 00; John Avery, 7 00; Miss M. Clark, 1 00.

A Card.—The subscriber would gratefully acknowledge the payment of Thirty Dollars by Mrs. John Canfield, to constitute him a member for life of the American Baptist Home Mission Society. The above is gratefully acknowledged as a token of the respect of this beloved Mother in Israel; but more, as forwarding the great objects of the useful and important Society, whose treasury receives the contribution. WILLIAM REID.

Notice.—The Ministerial Conference of Hartford Association and vicinity will meet with Bro. J. S. Eaton, of the First Church, Hartford, on the 2d Wednesday (9th day) of February, at 10 o'clock, A. M.

Essays.—On the duty of Pastors to leave their own people to labor abroad for the promotion of religious revivals.—Rev. Dwight Ives. On Expository Preaching.—Rev. E. T. Torrey. On the nature and extent of the obligation reciprocally binding upon the ministers of Christ, as individuals, in giving the right hand of fellowship.—Rev. G. B. Atwell. On Scriptural doctrine of Sanctification.—Rev. J. S. Eaton. On the Mediation of Christ.—Rev. Wm. Reid. On the means of promoting a revival spirit.—Rev. N. A. Reed. Appointed to preach, Rev. D. Ives; his alternate, Rev. G. B. Atwell. WILLIAM REID, Clerk.

Notice.—The Quarterly meeting of the Sabbath School Society of the Hartford Baptist Association will be held at the 1st Baptist church in Hartford the 2d Tuesday of February, (18th) at 2 o'clock, P. M. Appointments as follows:

Rev. Dwight Ives to address Parents.
" William Reid, to address Children.
" E. Torrey, Superintendents and Teachers.
" G. B. Atwell, on General Objects of Society.
" Alfred Gates to preach the Sermon.—Alternate, G. B. Atwell. G. ROGERS, Jr., Sec.

NOTICE.—The next session of the Hampden County Ministers' Meeting will be held in Southwick, on Tuesday, the 1st of February, at 1 o'clock, P. M. The following are the exercises.—Brethren who were not present at the last session, have their previous assignments. A Day—Exposition of the 2d Psalm. C. Willet—Essay on self-denial. J. W. Eaton—Essay, Historical view of the 2d century. J. G. Warren—Essay, The specific direction to be given to an anxious sinner. Wm. M. Doolittle is appointed to preach the sermon, F. Bestor his alternate. In connection, there will be a meeting of the Executive Committee of the Evangelical Society. The following individuals compose this committee—Solomon Root, Silas Root, G. Warren, H. D. Doolittle, A. Day, J. W. Eaton and C. Willet. R. F. ELLIS, Secretary.

Notice.—The Ministerial Conference of the Ashford Baptist Association, will hold its next meeting with Br. Wakefield, Packerville, on the second Tuesday, (8th day) of February, at 10 o'clock, A. M. E. CUSHMAN, Sec. [Reflecter please copy.]

Notice.—The next meeting of the Hartford County Anti-Slavery Society will be held at Farmington, on Wednesday, the 2d day of February, commencing at 10 o'clock, A. M. JONAS R. LEE, Sec.

New Britain, Jan. 24, 1842.

Notice.
THOSE indebted to the late firm of ROBINS & FOLGER, are notified that immediate payment is required by the situation of the affairs of the said firm, and the subscriber being authorized to settle their accounts, will be in attendance at their former stand, No. 180 Main street, GURDON ROBINS, Jr.
Hartford, Jan. 28, 1842. 6w45

EXTRACTS from Rev. Mr. Benedict's Circular soliciting documents for his history of the Baptists.
Of each Association, Conference, Yearly Meeting, Convention, Society, and Institution for Missions abroad or at home, Education, Theology, Literature, or Benevolence, of any kind, which come under the Baptist head, it is desired that the latest Minutes and Reports may be forwarded by mail without delay, by the Moderator, President, Secretary, or Clerk, and in case of their absence, by any other person. Also, all historical and biographical discourses and accounts, whether printed or in manuscript, of all sorts of Baptists, of all sects and parties, as all are embraced in my plan, and continue to do so for years to come.

A summary view of the statistics of all the religious denominations in the United States, upon much the same plan as above proposed for the Baptists, in a condensed manner, will be given at the close of the work, which, from the subscriber's study of all religions, he is confident of making much more accurate and complete than any hitherto given; and the proper persons are requested to forward to him, as above directed, all the documents needful for the purpose.

All communications to be sent to D. BENEDICT, Post Master, Pawtucket, R. I.

Papers in the country please to copy the above.

Jan. 1.

Noah B. Clark's Seminary.
No. 2, Ann Street.

THE next quarter of this School will commence on Monday, the 31st inst. The Female Department will hereafter be under the instruction of Miss Mary A. Banks, who has had six years experience in the charge of a Young Ladies' Seminary in Danbury, in this State; and brings with her the most flattering testimonials as an accomplished teacher, from citizens of the first standing in that place. It is intended that Young Ladies shall enjoy advantages in this school, equal to those afforded by the other Female Seminaries in this city; while the tuition is only about half of that charged at some of them, no small consideration these "hard times."

TUITION from 3 to 5 dollars a quarter.

Hartford, Jan. 27, 1842. 4w46

Gilding and Sign Painting.

THE subscriber has taken a room in *Signeury's Build-* ing, 31 story, for the purpose of manufacturing LOOKING-GLASS, PORTRAIT, AND PICTURE FRAMES.

which will be done in a superior style, and workmanlike manner, and trusts by strict attention to business, he may merit and share a portion of public favor.

Particular attention paid to Framing Pictures and Portraits, and re-gilding old Frames.

Also, Sign and Ornamental Painting.

SAMUEL S. BOLLES.

Hartford, Jan. 27, 1842. 46

AGENCY FOR PERIODICALS.

The subscriber continues to act as agent for the following Periodicals.

Poetry.

The Cry for Bread.

Many will recognize in the following lines from Tait's Magazine, a picture of the wretchedness and sorrow of the English poor, in Lester's "Glory and Shame of England." While a portion of the people are shouting and rejoicing, and wasting millions of dollars in celebrating the birth of a child, another portion are dying in the damp cellars for the mere want of food. The kind-hearted and philanthropic person of our country can almost hear the deep sickening cry of the destitute and starving mother, as in vain she begs—"Give my children bread." Such is the "Shame of England."

I saw a starving mother stand
By the gates of a palace proud,
With a whining boy in either hand,
And an infant wailing loud.
An infant wailing loud—for dry
Was the fount that wont to hush its cry;
And all that the starving woman said
Was—"Give my children bread!"

Forth from the palace proud there came
Three high and noble ones;
The first was a Bishop, stout of frame,
And chief 'mid the Church's sons;
Sofly he strode, for he was fat—
But, as he passed, he banned the brat
Whose cries disturbed his reverend head;
Yet the mother only uttered—"bread!"

The next that passed from that palace door
Was a Peer of ancient race;
And he scowled on the beggars, and loudly swore
To drive them from the palace—
'T was hard, 't was very hard his doors
Should be beset by threes and fours
Of idle wretches! So he said:
Still the woman only murmured—"bread!"

And then passed forth a lady fair,
With a pale and haughty brow;
But she started to see the beggars there,
And fain their needs would know;
But a pampered maid and sleek,
With a dastard's heart and woman's cheek,
Spoke out, "Impostors they!" he said:
So the mother vainly begged for bread!

That night as the Bishop, Peer, and Dame,
Sat o'er their banquet high,
From a squalid cellar shrilly came
A wild and maniac cry:
And there, by her own mad hand lay slain
That starving mother's children twain;
'And the infant?—it before was dead,
For there was none to give it bread!"

Miscellaneous.

From the Baptist Memorial.
Rhode Island Baptists.

Two hundred and three years have nearly elapsed, since Roger Williams and his associates formed the first Baptist church in America. Imagination presents them to our view, gathering around the placid waters of some sheltered cove, at the head of the beautiful Narragansett Bay. Sacred reverence became the act they had assembled to perform, and it could scarcely fail to result from the earnest, prayerful study of God's word, in which they had sought emancipation from long-cherished errors, and the divine guidance for their footsteps. There, for the first time in this new world, beneath the opening heavens, believers in the Son of God, in dutiful homage to his authority, and in humble imitation of his example, went down into the water to be buried with him in baptism, wherein, also, they were seen risen with him by the faith of the operation of God. There was a moral sublimity in that act, which needs no adventitious coloring to give it attraction and interest. Those who love the Saviour, and his ordinances, as he instituted them, will not be slow in recognizing the features of truth, which identify the proceedings of that day with the transactions at the Jordan, at Enon and Jerusalem, in the times of Christ, his harbinger, and the Apostles.

But who were these men, and whence did they come? They are pilgrims, exiles, banished ones, who, loving the truth, and daring as "freemen, whom the truth makes free," should ever dare to follow where she leads, nobly choose to suffer exile from their father-land, and then banishment from the bosom of their associate pilgrims, who yet remain unemancipated from the thralldom of the persecuting spirit of their age, rather than compromise their principles and bow down to the corrupting alliance of Church and State. Nor can it fail to awaken admiration and gratitude, that having been led to take one important step in advance of their age, by denying the right as civil magistrates to interfere with the concerns of a kingdom which is not of this world, they are naturally drawn onward, by that mutual attraction and cohesion which related truths have for each other, to carry out the reforms which Christianity's immortal principles of Bible Religion demand. They search the Scriptures, and can find no warrant for admitting any but believers to baptism; or substituting another and dissimilar form for the definite act, which the Lord prescribed. In a word, they find themselves unbaptized; since the sprinkling in their infancy, to which in unbelief, impenitency, and in unregenerate state, they were subjected by the will of others, they can by no means regard as baptism. Under other circumstances they would gladly have availed themselves of a regular administrator of the ordinance; but situated as they then were, finding a plain injunction of the divine word, be baptized every one of you, with no authoritative prescription as to the administrator, they naturally and wisely conclude that he who requireth this service, will not annex conditions incompatible with their obedience, and, of course, will accept of their right intention in the performance of what he has enjoined; and so, after Mr. Williams had been baptized by one of the brethren, appointed for the purpose, he solemnly led the whole number thus put on the Lord Jesus Christ in this sacred symbol.

Neither pedo-baptists nor baptists can, with any propriety, object to this procedure. Not the former, for on their principles Mr. Williams was already an authorized administrator of the ordinances of Christ's house, and his acts strictly valid. Not the latter, for they have ever rejected as of no avail a claim to apostolical succession

through the corruption and suicidal perversion of the papacy. Nor, indeed, has any prelatical hierarchy of any kind ever found favor in their eyes; since each body of believers, meeting in any place for the worship of Christ, and the discipline which his institutions require, they believe to be the highest source of Christian authority on earth, and when acting and deciding according to the Scriptures, they doubt not, has the approval of the only Head of the church.

Could the little company who that day came up out of the water, and went on their way rejoicing, have foreseen the noiseless but successful triumph of their principles, which at the end of two centuries would number in this country not less than one million of living epistles and hearty advocates, and which, in various ways, has extended its quickening leaven through so large a portion of the entire population, how would their humble and joyful thanksgivings have abounded to Him who then counted them worthy to go forth without the camp unto him, bearing his reproach! It cannot but be interesting and profitable to trace the progress of this incipient cause, from its very germ. The colony of Rhode Island had from the first adopted principles and policy utterly unlike her neighbors, Massachusetts and Connecticut, by whose extending borders her own narrow territory is embosomed and almost swallowed up. They were determined to link church and state by indissoluble ties,—to make the ecclesiastical authority the exponent, the centre, and the limitation of the civil—the magic wand by which alternately to exercise and control the state; while out of gratitude for such a pious care, the magistracy was to co-operate with the priesthood in branding, imprisoning, and banishing for alleged heresy; and if the banished persisted in returning to their jurisdiction against their anathematizing decrees, hanging, as in the case of the Quakers, should be the final and efficient remedy. On the contrary, R. I., asserted, from the very first, perfect liberty of conscience, determining "to hold forth a lively experiment that a most flourishing civil state may stand, and best be maintained with a full liberty in religious concerns." (See petition of the colonists for their charter.)

At the end of two centuries, we look for the results of principles, thus widely different in these contiguous states. We find R. I., still adhering to the impregnable ground of religious liberty, assumed at the first in the midst of obloquy, rejoicing in having been able to carry out the noble plans of her illustrious founders, notwithstanding the intimidation and flattery by which her neighbors had endeavored either to drive or to seduce her from them. Eminently prosperous and happy at home, she has become increasingly respected abroad, and has enjoyed the rare satisfaction of seeing all her sister states, one after another, adopt her principles and profit by her example. At this time, notwithstanding her poor and scanty territory, she presents the spectacle of a more dense population to the square mile, and probably greater proportional wealth, than any other state in the Union. Her inhabitants can rejoice in lighter taxes and more uniform general industry than her neighbors, with an equal degree of intelligence, probity, and public spirit. While the arts have flourished, and toil and enterprise yielding their generous recompense, religion without sectarianism or hypocrisy has had free course, and wrought its blessed results in the hearts and lives of thousands of its votaries. There need be here no straining a point to its utmost capacity to make out a case; for the simple, unvarnished story of the steady progress of this little state in all that can ennoble and bless is her best eulogy. Nor, in reverting to the results of a contrary policy in her neighbors, is it necessary to dwell on those things most derogatory to their character or wounding to their pride. Massachusetts and Connecticut tried the experiment of law religion, and church interference in government; tried it in the most favorable circumstances, and for a length of time, amply sufficient to learn its general tendency. They have seen one after another of their associate states among "the old thirteen," abandon and repudiate the unnatural and unholy coalition, and adopt the policy of that neighbor which they had so long sneered at, and attempted to blacken with opprobrium. In the mean time an equal number of new states as younger sisters of the confederacy, have risen into being, and without exception have adopted the model of R. I., in their plan of government non-interference in religion; till at last Massachusetts and Connecticut were left alone in the unenviable singularity of the tenaciousness with which they grasped after some symbol of a Jewish theocracy, and their own children have risen up and decided the question against their ancient assumption; so that even these states themselves have now wiped out the statutes if not the stain of their former errors. Could the triumph of right over might, be more complete? If aught is still lacking in the entireness of that ascendancy of the principles of religious freedom which R. I. first adopted, it is their reflex influence on the parent country. Even there,—time-honored and entrenched as the corrupting alliance of state union and state patronage with religion has been,—the foundations of the colossal evil are beginning to be upheaved, and cheering indications greet the eye and gladden the heart of every friend of religion and of Britain's true welfare, that the day of redemption from this grinding oppression of one half of her population, who are taxed against their consent to vitiate and degrade the religion of the other half, is now drawing to a close.

[CONCLUDED NEXT WEEK.]

THE FETTER ISLANDS.—About 554 persons are acknowledged members of the Wesleyan Society in Foejee Islands. In the island of Lakemba, there are more than 200 members. The King has not yet embraced Christianity; but the prospect with regard to him is hopeful; a ray from the Son of righteousness has illuminated his mind; and many of the absurdities of the heathen mythology have been abandoned by him. The native religion influences the politics, the morals, and the economy of every family. It inspires them with a spirit of cruelty, and contempt of human life. The aged, the maimed, the sick and the infirm, are frequently abandoned to their sufferings, and to death. They are sometimes buried alive, or thrown into a river to be devoured by sharks. When a chief of high rank dies, one or more of his wives are strangled, in order that they may follow him and be his companions. Nor do the women think such a custom at all unusual. There was one who went to her brother,

ther, and said, "Have love to me; my husband has taken a journey, and I wish to accompany him." "Very good," he said, "go and bathe, and dress yourself." She did so, and having perfumed herself with sandal wood, lay down on a mat, and gave herself up a willing victim. The cord was then placed round her neck, and five or six men, one of whom was her own brother, pulled it till she ceased to breathe!—*Boston Recorder.*

HOPE FOR SPAIN.—The opposition of the Roman Catholic priests in Spain, to the circulation of Scriptural truth, continues unabated. Every opportunity has been taken to promote the circulation of religious books and tracts, and yet only 5300 Spanish works have been issued from the depository, and those have been principally sent to Gibraltar. The Spaniards belonging to the troops of Don Carlos, in France, have been supplied with religious books. They are represented as very anxious about religious subjects. A Corporal went among them, and was surrounded by them, begging for the New Testament. He was compelled to fall on his basket, to prevent the books from being taken. Many of the men can read. In the midst of the infidelity and rejection of the Saviour, which exists in Spain, there is one bright feature, which is, that the Spaniards are beginning to take a little more interest than they were wont to do, in the important concerns of eternity. They like to have the Scriptures read to them, and are decidedly less prejudiced. It is much less common now than formerly to burn the Scriptures.—*Id.*

THE INDIANS.—The Journal of Commerce proposes that our Government aim to make all the Indians on our Western borders in a Body Politic, (or two bodies if necessary) and as soon as they may be qualified for the privilege, allow them a representation as one or more States, in Congress. "An avowed purpose of this nature on our part would bind these tribes to us forever, stimulate them to civilized pursuits, plant hope and generous purposes in their minds, elevate and dignify their character, and probably save them from extinction." The following are interesting facts. "The Cherokees and Choctaws have written Constitutions, and laws well calculated to protect individual rights." The Choctaws and Chick-saws have become politically identified, and will probably have 1000 bales of cotton for exportation this year. The Creeks have passed a very severe law against the introduction of spirituous liquors into their country. The Commissioner, Mr. Crawford, strongly recommends effective measures for their education, and he even presents a plan, which, if it could be religiously carried out, will shortly effect a most salutary revolution in the condition of those deeply injured and neglected children of the forest.—*Id.*

MISSIONS OF THE UNITED BRETHREN.—In 1824, thirty-five stations in the various missions of the Brethren were served by 175 missionaries, and the congregations consisted of about 35,000 persons. The missions were then maintained at an average expense of £8,298 per annum. In 1839, the stations had increased to 52, the missionaries to 245, and the congregations, (including 16,690 communicants,) to 55,000 persons. The expenses had risen to an average of £11,852 per annum, being an increase of £3,554. The calls for additional stations of the British islands, numerous as they were 16 years ago, increased as the emancipation of negro slaves approached, and have been still more numerous since.—*Id.*

A. B. C. F. M.—The receipts of the Board acknowledged in January, amount to \$40,171.25 exclusive of \$1,400 received by their Agent in East Tennessee and West Virginia, and a long list of donations in clothing. It will give great pleasure to the friends of God and the Board, to perceive the waking up of the spirit of Christian beneficence to an unprecedented activity in the responses thus given to the late urgent calls of the missionary cause. May the spirit of slumber never again fall upon the churches, nor may the Board ever again find itself in deep waters where there is no standing.—*Id.*

Children's Corner.

For the Christian Secretary.
On Public Worship.

Come let us go into the house of the Lord. O how pleasant to meet there; for God there meets his people. There the minister of Christ reads the Holy word of God, and explains its meaning. We must hear what he says, for Jesus says that he is always with his ministers. He gives them his Holy Spirit, and instructs them what to say to the people. How delightful is the Sabbath day! Jesus rose from the grave early in the morning on the first day of the week. It is pleasant to hear Christians sing such good hymns as these,

"Welcome sweet day of rest,
That saw the Lord arise."

and?
"Sweet is the work my God, my King,
To praise thy name give thanks and sing."
Hearken unto me ye children, and I will teach you the fear of the Lord. Jesus died to save you. He took little children in his arms and blessed them. Now you may be sorry for all your sins. You should confess and forsake your sins, and believe in Jesus Christ. Then you may be his children. All who believe in him, and love him may be saved and happy, and be baptized as Jesus was. You can read about his being baptized by John. It is found in the third chapter of Matthew. Now dear children if you like to read some verses I will write a few on purpose for you.

Come children seek the Lord,
And love the Saviour's name,
Delight to read his holy word,
And tell his deeds of fame.

Be to your parents kind,
And speak the truth in love;
Then when you die your happy mind
Will dwell with God above;

A Word in Season.

My young readers know how cheerful and happy children are, when dismissed from school, where they have been confined to study a long time. It seems sometimes as though they did not know what to do with themselves, or how to behave. Such jumping and leaping, such chattering and laughing, all talking and but few listen-

ing, each striving to outdo the other, and each as determined not to be surpassed, that one standing by, would almost think that they were wild children from the forest. But it is not so. It is the outbreaking of a joyous spirit, and generally attended with innocent sports. Sometimes, however, there are wicked actions and words, which are very painful to good children. John is one of those boys, who is not satisfied with harmless play. As he turned the corner of the street some rods from his school room, and in company with another little boy, he saw a very beautiful horse. "Oh," said he, "look there, isn't that a fine horse! See how smooth he is." He continued to express his admiration, but did it by uttering an awful oath, by using profane language. As soon as his little school fellow by his side heard it, he exclaimed, "come, don't swear so, John, do stop it, I don't want to hear it." This was in season.—It was a reproof administered in great kindness, and had its effect, for John altered his tone of voice immediately, and continued his animated conversation. Will every little child refrain from profanity, and in love check others?

ONE PASSING.

A Court of Probate holden at Bristol, within and for the district of Bristol, on the 15th day of December, A. D. 1841.
Present, TRACY PECK, Esq. Judge.
On motion of Sherman Johnson, late of Bristol, within said district, deceased.—This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Executor, after he shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting the same on the public sign-post in said town of Bristol.
Certified from Record.
3w44 TRACY PECK, Judge.

New Books.

JUST received, and for sale by Gardon Robins.
WEALTH AND WORTH, or, which makes the man?
SOVING AND REALIZING.
EARLY FORTUNES.
WHO SHALL BE GREATEST?
STRIVE AND THRIVE.
ONISIMUS, or the Apostle's direction to Christian Masters in reference to their Slaves considered. By Evangelicus.
CLAIMS OF JESUS, by Rev. Robert Turnbull.
MY PROGRESS IN ERROR, &c., &c., &c.
January 7. 43

AGENTS WANTED.

GOOD AGENTS to obtain subscribers for a very popular work will find employment on application to the subscribers.
GURDON ROBINS.

New Arrangement.

CATLIN & CO. have determined to make a different arrangement in their business before the first of March next, and they now offer their entire stock of DRY GOODS and CARPETING, comprising the newest and most extensive stock of
STAPLE AND HOUSEKEEPING GOODS
in the State. Most of the Goods have been purchased this fall with cash.

This is a rare opportunity for Country Merchants, Housekeepers, and individuals to supply themselves, as many goods will be sold less than cost. The goods will be sold by the piece or yard, in any quantity, to suit the purchaser.
Terms Cash.
Hartford, Dec. 16th, 1841. 3w42

A Court of Probate holden at Hartford, within and for the district of Hartford, on the 6th day of January, A. D. 1842.

Present, SETH TERRY, Esq. Judge.
On motion of James B. Waterman, Executor of the last will and testament of Sarah Bailey, late of Bloomfield, within said district, deceased.—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber, executor of said will; and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Bloomfield aforesaid, nearest the place where the deceased last dwelt.

A true copy of Record.
ARTHUR TERRY, Clerk.

A Court of Probate holden at Berlin, within and for the district of Berlin, on the 4th day of December, A. D. 1841.

Present, Joseph Wright, Esq. Judge.
ON motion of the Executor, and on the estate of Hooker Gilbert, late of Berlin, within said district, deceased.—This Court doth appoint the 25th day of December inst., at one o'clock, P. M., at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration account on said estate.—And doth direct said Executor to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by posting said order of notice on a public sign-post in said town of Berlin, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record.
E. A. PARKER, Clerk.

A Court of Probate holden at Berlin, within and for the district of Berlin, on the 13th day of November, A. D. 1841.

Present, JOSEPH WRIGHT, Esq. Judge.
ON motion of Sylvester Elton, Executor on the estate of Nathaniel Cole, late of Berlin, within said district, deceased.—This Court doth appoint the 11th day of December next, at one o'clock, P. M., at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration account on said estate.—And doth direct said Executor to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by posting said order of notice on a public sign-post in said town of Berlin, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record.
E. A. PARKER, Clerk.

CANTON HIGH SCHOOL.

The next term of this school will commence on Wednesday, the 1st day, Dec. next, under the instruction of Mr. Edwin Robbins, who has conducted the school during the past term with eminent success.

The committee have only to add that they have secured the services of Mr. Robbins for the year ensuing, and can, with unshaken confidence, recommend him to the public as a teacher worthy of their trust.

Tuition.—Ordinary English branches, viz: arithmetic, grammar, geography &c. (per term of 12 weeks), \$3.50. All higher branches \$4.00.

Board can be obtained in good families, and on reasonable terms.

GEORGE B. ATWELL,
JOSEPH DAILEY,
JOHN W. HARGER,
LUTHER HIGLEY,
ALBION HIGLEY,
Committee of Trustees.

NEW BOOKS.

FOR SALE BY GURDON ROBINS.

THE NESTORIAN, or the LOST TEN TRIBES containing evidence of their identity, an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, and Mesopotamia, and illustrations of Scripture Prophecy. By A. Grant, M. D. A very interesting work for all, but especially for Christians.
On the relation between the Holy Scriptures and some parts of Geology. By J. Smith, D.D., &c.
Buck's Notes on Exodus. 2 vols. 12mo.
Young's Chronicles of the Pilgrim Fathers of Plymouth Colony.
Stephen's Travels in Central America, Chiapas, and Yucatan. 2 vols. 8vo.
Hartford, July 23, 1841. 19

BURR AND SMITH,
Book and Job Printers, 184 1-2 Main Street.

New Millinery Goods and Winter Fashions.

MISS C. PETTIBONE & CO. would inform the ladies that they are now opening a beautiful assortment of rich MILLINERY and FANCY GOODS, from New York and New Orleans, of entire new styles, among which are plain, striped, plaid and anet silk velvets, a great variety of silks, of almost every color and description, a large assortment of chene, rainbow, plaid, and other new styles of bonnet, cap, neck and velvet ribbons, the handsomest muslins, velvet and silk cravats, gloves, French cloaks, &c. A large assortment of TUSCAN BONNETS, crystals of fashionable Goods, many of which were bought of the Importers, and will be sold cheaper than elsewhere. N. B. Particular attention paid to cutting and making cloaks and dresses, from latest patterns.
Nov. 12. 6w35 925 Main st.

NEW BOOKS.

JUST received and for sale by GURDON ROBINS.
History of Indian Affairs, or History of Baptist Missions, containing remarks on the former and present condition of the aboriginal tribes, their settlement upon the Indian Territory, and their future prospects, by McCoy.
Sermons by the late Rev. Daniel A. Clark, 2 vols.
The New Home—Who'll follow, or glimpses of western life, by Mary Clavers, an actual letter.
Coleman's Christian Antiquities.
Young's Chronicles of the Pilgrims.
Journey in the West, by Mrs. Steele.
Christian Experience as displayed in the Life and writings of St. Paul.
The Flower Garden, by Charlotte Elizabeth.
Divine Contentment, by Rev. Liman Ash.
Elizabeth Thornton, or the flower and fruit of piety, &c.
The first Swedish Missionary to Lapland.
A voice to the Young Christian.

BOOK AGENTS WANTED.

THE subscriber is in want of several intelligent and energetic men to circulate a valuable and popular publication, to whom very liberal encouragement will be given.
J. SEYMOUR BROWN.

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Fire Insurance Company.
Office north side of State House Square, between the Exchange and Exchange Banks.

THIS Institution is the oldest of the kind in Hartford, having been established more than thirty years. It is incorporated with a capital of One Hundred and Thousand Dollars, which is invested in the best manner. It insures Public Buildings, Churches, Warehouses, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to gain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
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Insurance Company.
Office south side of State street, twenty rods up the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Thousand Dollars, for the purpose of effecting Fire Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks on terms as favorable as other offices.
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INSURANCE COMPANY.
Incorporated for the purpose of securing against loss by Fire only.
CAPITAL, \$200,000.

SECURED and vested in the best possible manner. Suffer to take risks on terms as favorable as other offices. The business of the Company is principally conducted in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires. The office of the company is in the new Elm Street, Hartford, next west of Treat's Exchange Coffee house, where a constant attendance is given to the accommodation of the public.

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The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

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COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New York.
BAPTIST ALMANAC AND REGISTER.
Received, a supply of the Baptist Almanac and Register, for 1842. Also, Fuller's Sermon on the Power of the Cross, delivered before the General Conference of the Baptist denomination held at Baltimore, April 28th, 1841.
For sale by GURDON ROBINS, 180 Main Street, Nov. 19.

W. S. CRANE,

DENTIST.
Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parsons,
W. Crane, M. D., J. D. Stout, M. D., &c.,
an, New York.
Hartford, 1841.